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BAPTIST RECORD

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

We regret to send out our paper this week without being pasted and cut as heretofore. It is because of the removal of the press and folder, there not being time enough to get them reset and in running order for this issue. We hope before we go to press again, everything will be as it was, and the paper will appear as before.

THE HOLY SPIRIT IN THE TEACHING OF JESUS.

In this article we will confine ourselves to the first three Gospels, Matthew, Mark and Luke, postponing the subject as presented in John's Gospel to a future article. One of the first things to impress the careful reader of the first three Gospel accounts, is the infrequent mention of the Spirit in any way in the teaching of Jesus. For convenience of treatment, and to facilitate the task of remembering what is said, we will divide the subject into very simple facts:

1. The Spirit given in answer to prayer.
2. The Spirit with the disciples in court.
3. The Holy Spirit and inspiration in Old Testament times.
4. The Holy Spirit and power in the apostles.
5. The Holy Spirit and blasphemy.

1. We are dependent upon Luke alone for the teaching of Jesus respecting the gift of the Spirit in answer to prayer. Our Lord is exhorting his disciples to perseverance in prayer, and closing his remarks with this language: "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

It is not stated, when one of his disciples asked him to teach them (his disciples) to pray as John also taught his disciples. Jesus, in answer, gives in substance what had been before spoken to them in the Sermon on the Mount, and known to us as the Lord's Prayer. This is important only so far as it helps us to understand to whom the promised gift of the Spirit in answer to prayer, is made; to his disciples, those who can say, "Our Father"; hence, it is the Father who will give the Spirit to them (the believers) who ask him. This gift of the Spirit is not in any way connected with one's becoming a disciple. It is a privilege which one may enjoy because he is a disciple. Whether this is a possession which the disciple becomes heir to for the asking, is not stated.

The language would seem to imply the contrary. That the gift of the Spirit is a positive blessing to him who receives him, we may conclude from the fact that he is given by the Father to his children. But the Father seeks only the good for his children. This he does in a much more eminent degree than earthly parents seek to give only good gifts to their children. Whether the Spirit is to be sought for what he is in himself, or what he does for those who possess him, we cannot determine from this passage. If Matthew 7:11 is but another way of stating the substance of what Jesus said on this point, then we may conclude that the presence of the Spirit brings "good things." We must not, in this study, put more into the passage than Luke seems to warrant. So far as we know, the fruits of the Spirit, as spoken of by Paul, were not mentioned by Jesus in any of his teachings.

- (2) The Spirit with the disciples

in court. Before sending the twelve to preach, teach, and heal, he gives them much counsel, and connects therewith the promise of needed equipments to prepare them for the work assigned them. Among many other instructions and promises, he assures them of the presence of the Holy Spirit to prepare them not only for work, but for defense against the persecutions and trials which they would be called upon to undergo. So he says: "But when they deliver you up, be not anxious how or what ye shall speak in that hour. For it is not ye that speak, but the Spirit of your Father that speaketh in you." Mat. 10:19-20.

Luke has: "Be not anxious how or what ye shall say, for the Holy Spirit shall teach you in that hour what ye ought to say." 12:11-12. Mark, recording the words of Jesus on another occasion, uses the following language: "And when they lead you to judgment, and deliver you up, be not anxious before hand what ye shall speak; whatsoever shall be given you in that hour, speak ye; for it is not ye that speak, but the Holy Ghost (Spirit)." 13:11. The teaching of Jesus in these passages is very explicit. Both in manner (how) and the substance (what) is promised to the disciples under the circumstances.

Very specific: they are to speak what is given, or taught them in that hour. Manifestly, this is promised them definite inspiration, full and complete, at definite time. This gift of manner and substance, this teaching them what they ought to say, is not a permanent inspiration which was to be their possession at all times, but at a definite time "in that hour"—the hour of the trial. It is not a permanent endowment, inseparably connected with discipleship, but an endowment in a given and well-defined situation. They are assured that when trials are most severe, they shall enjoy such an overwhelming presence of the Spirit as that they shall be prepared to successfully meet every opposing power, whether synagogue or rulers. When the earth oppresses them, then the Holy Spirit will bless them. It would be the wildest abuse of these words of Jesus for us to wring them out of their connection and bring them under tribute to support the claim, that we must rely upon the Spirit of God to give us thought and language for the ordinary preaching of the gospel. We must expect, and should seek, the gracious aids of the Holy Spirit in our reflections, in the way of preparations for preaching, and in the delivery of what we have prepared. But we must not expect inspiration; such would be "unwarranted and absurd." There are striking illustrations of the realization of this promise in the case of some of those mentioned in the Acts of the Apostles—notably, Stephen, Peter and others.

- (3) The Holy Spirit and inspiration in the Old Testament. Jesus said on one occasion in the temple: "How say the scribes that the Christ is the son of David?" David himself in the Holy Spirit said, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool." Mark 12:35-36. See parallels in Matthew 22:41-46, Luke 20:41-44. It is not within the province of this article to discuss the question which some of the higher critics have introduced, to the effect that David is not the author of the Psalm from which Jesus here quotes—Psalm 110. There are three obvious truths in our Lord's language in the use of this Psalm.

1. That David was the author of it. 2. That the language of David was inspired of the Holy Spirit; David said this in the Spirit. 3. That David's language was messianic, and therefore looked beyond David himself to David's greater Son. Jesus does not lay down any theory of inspiration, but he does claim that David was under, or within, the circle of the Holy Spirit's influence, by which he was made to express a truth lying beyond the range of the human mind to conceive or express. The use which Jesus makes of this passage from the Old Testament, lends his sanction to the doctrine that the Spirit did move upon men in Old Testament times to prophesy respecting the coming One, who was Israel's hope, whose coming was to be the fulfillment of the types and shadows.

The Holy Spirit was active, therefore, in the prophets of the Old Testament, though his distinctive personality and office were not to be revealed till long after.

(4) The Holy Spirit and power in the apostles. Jesus impressed upon his disciples that they were of themselves inadequate to the work which they were to perform. Their sufficiency was to come upon them from on high. They were to receive power from on high when the Holy Spirit came upon them. This appears from the following language: "And being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me. For John indeed baptized with water, but ye shall be baptized with (in) the Holy Spirit not many days hence. But ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost parts of the earth." Acts 4:4, 5, 8.

(1) In this passage it is obvious that Christ assures his disciples (apostles) that before entering upon their work of evangelizing the world, they are to receive the Spirit in a way so profuse as that it will be comparable to a baptism and overwhelming, and that this will be a fulfillment of the prediction or promise of John the Baptist.

(2) It appears, then, that this endowment of the Spirit is something different, not in kind, but in degree, from anything which had been realized in them before.

(3) That this endowment of the Spirit would be attended with power, which was to be abiding, and so qualify them for the work of evangelizing the world, with-

out which they would be insufficient for the work of testifying.

(4) This endowment was therefore not ethical, not regeneration, nor sanctification, but an equipment of power which would serve them in preaching and assure them a success which was otherwise impossible.

The further discussion of this work of the Spirit must be deferred until we reach the study of the Holy Spirit as he appears in the Acts of the Apostles.

HOME MISSIONS.

Our people ought to bear in mind that the Home Mission Board, for which the secretary, Dr. I. T. Tichenor, so eloquently and earnestly pleads, is as much a part of the work of Mississippi Baptists as foreign missions, or even our own State work. We are responsible as much as any for the existence and work of that Board, and should feel as much the importance of its relief and success as for any other. Perhaps there are as strong practical reasons for our interest and help as there are for even State or Associational missions. The fact is, that Board has helped into strength and helpfulness almost every strong church now in the State, and has sown the seeds of truth almost broadcast in all our missions.

up and brought forth much fruit in much of our church prosperity throughout our borders. Is it, therefore, a strange thing if we have reaped so bountifully of their sowing, that we should be expected to help them to go on yet more and more in such blessed activities? Then, for the dear Master's sake, who hath died for us, and hath redeemed us with His most precious blood to be kings and priests unto God, let us put our hearts and substance in this good work. It is with our pastors. Brethren, see to it that your people are well informed as to the work and needs of this Board, and then have an opportunity and are urged to make a liberal contribution to it. Read Dr. Tichenor's appeal in this RECORD, and turn yourselves loose for the Master.

OUR visit to Hickory the other day, barring the cold and the rain, was of the very pleasantest kind. For the day, the attendance at the Sunday School and church service was large. Bro. Walton is well up as a Sunday School superintendent, and has an excellent corps of helpers. It was quite apparent that it does not require great numbers to make a good school. We were surprised by the large congregation which greeted us, and we never had better attention, nor felt more inspired in preaching. We were quite rained out at night. We were kindly received into the homes of Brethren Hailey, Melton and Walton, with whom, and whose families, we "broke bread," and had much pleasant social intercourse. Hickory is a thriving town, with

about their excellent pastor, Rev. T. L. Wells. We shall not hesitate to go again as opportunity offers.

Our Baptist Young People and the Spirit of Modern Progress.

(Continued From Last Week.)

Modern progress sets the Christian world a worthy example in the boldness of the spirit that animates it. When the Indies were too remote from European trade and manufacture by eastern travel, it had the courage to seek a closer western connection across a wild of unknown waters. When transportation was too slow and expensive across the Alps, the Alps were tunneled. When surface city railroads were found to block up streets and obstruct traffic, it lifted them into the air, or sunk them into the earth. To remove obstacles to transportation at pivotal points, it has dug great canals, until the last quarter of this century will go down in history as the canal era. Where rivers were crooked, it has straightened them; where shallow, it has deepened them. Continents that separate oceans along lines of international travel, it is bursting asunder, to give commerce easy transit. It recoils from no undertaking that promises larger, a quicker, or cheaper results.

This is the spirit that, under God, is gradually taking hold upon the churches, and it is a good omen to Christianity. While Christians must reject the worlds religion, they may often greatly facilitate the accomplishment of their objects by adopting its methods of work. This is in accordance with the teaching of Christ, who said himself that "the children of this world are in their generation wiser than the children of light." The New Testament scriptures are very simple as a system, explicit in principles, but mainly silent as to methods of operating them. Within this field large latitude is given to human judgment. Christians have no option in matters revealed. As regards these, there is no appeal from the scriptures. They are too vital to have been left to the

varying conclusions of human reason. And the liberalizing spirit of today tends to confuse these two areas of action: manner of accomplishment, which is left principally to human judgment, and things to be accomplished, which are subject wholly to revelation. And Baptists have always stood firm on revelation, genuine revelation, revelation that reveals, and on inspiration, real inspiration, inspiration that inspires. They hold their constitution from Heaven, and are strict constructionists in fundamental law. One of the most vital phases of this movement is the happy and timely opportunity which it offers for instilling and establishing these views in the minds of our youth to form a break-water against the convictionless liberality of the present age. Conviction is the spinal column of strength, and if we wish these who are to take our places made strong for the conflict, we must arm them with profound convictions, whose tap-roots lie buried in the New Testament.

But while this is a liberal age, much of its liberality brings good and not evil; and while liberal, it is reasonable and intense in quest of truth. Baptist principles are supremely reasonable and commend themselves apart from our need of their strength and aid. They have never perished. They are growing

in favor every day, and the non-Catholic Christian world, on the most vital points, is destined to come to the Baptist position; yet, the character of the age favors this happy consummation by reason of its thoroughness and its intense love of truth. No other age was ever so truth-loving in its spirit, nor so exhaustive in its methods. This makes it radical and progressive, and progress is only God working in both nature and man for the advancement of the race. I have profound faith in the final destiny of humanity because of my faith in a divine ordering of things. The general movement of mankind is forward. The great current of events flows on. There are eddies that move in circles, but they are circumscribed; yet, if you keep your eye narrowly upon them, you may easily infer that the whole movement is backward. But that is only because you have not discovered the real stream at all. It is still noiselessly moving on, bearing the very eddies along with it.

This movement is varied in character: intellectual, moral, social, political, religious. The young people's movement is a part of this general movement, and one of its most visible manifestations. God's purpose is in it, as in all progress, which is his method of revelation and work in the world. Its germ is implanted in the very constitution of nature and man, but is modified by conditions which man may control.

Modern progress includes no movement which is better defined than that which is causing it to drop the classes and take up the masses. We are in a democratic age. We are fast coming to realize that the

premise value in life is the individual soul, and that the true objective point of every just and adequate system for the world's work and welfare is the individual. The world has been administered hitherto by classes, but henceforth it is to be administered increasingly by the masses.

The church has imitated the world's example. The most numerous and pious element of her membership, the women, and the most hopeful and active element, the young, have been ignored in her operations. But they are to be ignored no longer. In future, all forces that work will work, and there is to be a mighty massing of forces. The water that in the tendency is dead weight, becomes, in the boiler, a power to propel the locomotive. Likewise will we put the dead weight that we have been carrying into service, and we shall find it one of the most effective agencies in our employment. Progress is largely a problem of getting rid of dead weight, or pressing it into service.

But if the young are to work, they must be instructed and organized and ably officered. A multitude is not an army, as experience in warfare has well demonstrated. This phase of the spirit of modern progress is the spirit of the New Testament. In all literature, no book gives such prominence to the individual, or attaches such dignity to personal work. It is amazing that we have not discovered this sooner, and long ago utilized our entire membership. But apart from our need of their strength and aid, they are growing

actively as this age requires, it and

spiritual powers are neglected, and will drift out into doubt and skepticism. Age needs to be reformed, the lines of greater hope, faith, to impart to it a feeling of deeper religiousness. The religious life, as the secular, is a thing of habit. The latter efforts require early training in the same general direction. The feeling of personal responsibility is in great need of reinforcement. Instead of making law, our age is making personal responsibility. Christianity is a life, and manifests itself in service. And it is for this service that we must train our young people.

P. H. EAGER.

ANOTHER SCRAP.

The Lord's Supper.

BY JAKE R. HODGES.

1 Cor. 11:23-34. Close communion not close communion, neither close baptism. It is a question of close membership.

It is easy to show that baptism is a prerequisite of church membership. Persons are not received into the church and then baptized, but they are baptized into the church; after which, they may be, by election, received into the church. Under the two ideas are included the motion when an unbaptized person presents himself for membership in a church. The would be about this: "I received for baptism, after which, received into the fellowship of this church." We may

see that the notion to receive baptism does not admit membership in, and of, itself, is not the act of baptism. There is but one possible way ever to acquire membership in an organized body. Organization necessarily involves the fact of mutual consent.

Without it there can be no organization. Whatever is essential to the existence of mutual life is essential to its purity. The church does not exist by fact, or fiat. It is a mutual association of scripturally qualified persons, organized upon specific, New Testament principles. Mutual consent, therefore, is the only door of entrance into a church. Mutual consent can be had only by application of the candidate and unanimous vote of the church. It is, therefore, the vote of the church which constitutes the door into the church. Many persons who have been baptized—and regularly baptized at that—could legitimately and properly be refused membership in a church. Were baptism the door, and only qualification for membership, then alien immersionists could flood the churches with infant sprinklers, Greek Catholics, and the like. The question of communion is not whether you have been baptized, but whether you are a member. A member of what? Of the church. Which church? Why of this church. Well, is there more than one church? Certainly; and this is the question which, if understood properly, will forever settle the consistent practice of Baptist churches. Yes, there are as

many churches as there are members. The Baptists, Episcopalians, Methodists, neither the

Presbyterians, may be expected to appreciate this statement at the first. All Congregationalists will see it. We can settle such question only by direct reference to the New Testament. Paul says: "I have received of the Lord that which I also delivered unto you." Who are you? "The church of God, which is at Corinth." But there might be a church somewhere else. Yes, there was a "church of the Thessalonians"; and "churches of Galatia," and "churches of Asia." Indeed, wherever the church is referred to as an organized body, it has a local signification; and physical acts, material facts, church ordinances, can have no reference or relation to immaterial and unorganized bodies. Locality and mutual organization is essential to democratic administration of spiritual symbols.

An Evening With Dr. and Mrs. Noble.

November the 16th, the friends and relatives of Dr. and Mrs. Noble gathered at their home, at Fannin, Miss., to celebrate their silver wedding. The interest manifested by those present and the nice gifts were enough to confirm us that the doctor and his good-wife have many true friends. The beautiful floral decorations, the sweet music by Miss Sarah Williamson, and all kinds of nice eatables went to make the evening pleasant. The doctor and his wife expressed themselves as being highly pleased at the kindness shown by their friends, both new and old.

After we had feasted upon the nice things to eat and had talked away the pleasant hours of the evening, we all gathered in the sitting room to bid each other good-night. The doctor arose and with that noble look that suits his name, said, "Kind friends, we appreciate your presence and kindness, not only to-night, but also that true friendship which you have shown during years of trial." Surely there is no sweeter and more satisfactory relation of life than that of true friendship. The following are the gifts of the occasion.

A FRIEND.
Silver gravy ladle—Mr and Mrs J A Glenn.
Silver casket—Dr and Mrs E Morgan.
Silver pie knife—Mrs Lizzie Bender.
Silver vase—Mrs M E Gilbert.
Silver sugar spoon—Mr and Mrs W J Derrick.
Silver sugar spoon—Mr and Mrs John Slaughter.
Silver napkin ring—Mr and Mrs R F Grimes, Sr.
Silver souvenir spoon—Miss Catherine Casteel.
Silver butter knife—Mrs R P Crockett.
Silver strawberry ladle—Miss Maude Tinnin.
Silver toilet brush—Prof Henry Whitfield.
Silver cream spoon—Rev A L O'Brian.
Silver match safe—Miss L White.
One dozen silver after dinner coffee spoons—Mr and Mrs W A Mulholland.
Silver shirt-waist set—Mr E Ferguson.

THE GRESSETT.
Music House is the place to buy your Pianos and organs for cash or on easy installments. 2922 Front street, Meridian, Miss. 1-7-3m.

BELLS

Real Alloy Church Bells. Made for Churches. 250 E. 1st St., St. Louis, Mo.

Silver berry bowl—Mr M McCarty.
Silver card receiver—Mr and Mrs J W Lovelass.
Silver ice tub—Miss Lou Finley.
Silver bread-tray—Dr and Mrs McDowell.
Silver vase—Miss Sara Williamson.
Silver cake basket—Mrs Will Henry.
Silver butter knife—Miss Clara Boyd.
Pair of silver napkin rings—Mr F Walrod.
Combination silver sugar and spoon holder—Miss Florence Mulholland.
Silver preserve spoon—Mrs Bama White.
Silver celery dish—Misses McDowell.
Set of silver fruit knives—Mrs Louis Calvin.
Silver olive dish—Mr and Mrs John Shaw.
Silver thimble—Mrs S E Smith.
Set of silver coffee spoons—Mr and Mrs J T Ellis.
Silver bread plate—Mr and Mrs B F Mulholland.
Silver salad fork—Mr and Mrs H A Basick.
Silver embroidery set—Mr W H Moss.
Silver chaffing dish—Walter Eula, Florence M. and Ray Noble.
Silver sugar sifter—Mr and Mrs J M Stungily.
Silver hat pin—Mrs E Ferguson.
Silver souvenir spoon—Roy Noble.
Silver pin holder—Mrs Chas. Fann.
Silver butter dish—Mr and Mrs J Whittington.
Silver cream ladle—Mr and Mrs J H Dunning.
Silver spoon holder—Mrs Staple.
Silver flower pin—Mrs R R Parker.
Silver bread tray—Mrs Ada Shields.
Beautiful oil painting—Miss Annie Webb.
Berry Bowl—Mr and Mrs T W Brane.

SUNDAY SCHOOL LESSON.

By W. F. YARBOROUGH.

FEBRUARY 28, 1897.

SUBJECT: The Disciples Discerned. Acts 8:1-17.

GOLDEN TEXT: They that were scattered abroad, went everywhere preaching the Word. Acts 8:4.

INTRODUCTORY.

The time has now come for the gospel to be carried beyond the limits of Jerusalem. Some six or seven years have elapsed since the giving of the great commission, and as the apostles have not obeyed it of their own accord, obedience is secured through a seeming calamity. In last Sunday's lesson we saw the beginnings of this movement. The martyrdom of Stephen was the signal for wholesale persecution. The believers were forced to flee for their lives and as they went, they disseminated their principles, thus strengthening the cause which their persecutors had sought to exterminate. The Samaritans, a mixed race of Jews and Gentiles, were the first outside of Jerusalem to receive the tidings of salvation. They seemed to form a bridge over which the gospel is carried from the Jews to the Gentiles. We trace their origin to more than six hundred years before this time, 2 Kings 17:24-29. Thus in the providence of God, the great work of missions had its beginning in an effort to exterminate the infant church and in a way far different from that which would have been devised by worldly wisdom.

EXPLANATORY.

The people with one accord gave heed. The crowds with great unanimity were giving attention to Philip's message attested by miracles. His subject matter appealed to the understanding while his miracles appealed to the senses. They witnessed the cure of those possessed with demons as well as the healing of bodily diseases. This was us back to the time of Christ Himself.

There was great joy in that city. Not only on the part of those healed of bodily diseases, but those who experienced spiritual healing. Deliverance from sin and its consequences—always brings joy.

III. The effect of the gospel on Simon. 9-13. A certain man called Simon. A common name among the Jews. There are many traditions related in church history concerning this impostor. All we are told of him here is that Philip found him here practicing magical arts and having great influence with the people through his sorceries. Besides sleight of hand performances he probably dealt in occult sciences such as hypnotism, spiritualism, etc. All the people, big, little, old and young, were astonished by his magical arts and thought him supernatural. He made great pretensions for himself and had them under his power.

They believed Philip preaching and they were baptized, both men and women. Philip had taken in their ignorance and superstition and with his miracles addressed their senses, thus meeting the self-appointed high priest of the Samaritan city on his own ground. A

position as bookkeeper or salesman. Experienced and competent. Small salary. References. Address "B. S." are BAPTIST RECORD. 12-17-2t.

ADDED POINTS.
1. The devil is not omniscient or he would never have resorted to persecution as a means of destroying the church. In so doing he scattered the seed broadcast over the land.
2. If we fail to do our Lord's bidding he may often drive us to it by his providence.
3. The most powerful enemies of the church, when converted to Christ, become its mightiest champions.
4. The world is greatly in need of Philips who can preach even though not set apart to that special work. Only a deacon, he was ready to preach in the absence of a regular preacher: Evangelists are scriptural.
5. From its earliest history, Christianity has had to deal with spurious disciples. The proportion of these is hardly greater now than in the first century.

position as bookkeeper or salesman. Experienced and competent. Small salary. References. Address "B. S." are BAPTIST RECORD. 12-17-2t.

More Receipts for College Re-pairs in 1896.

(Continued.)

New Zion church, Union Asso., by Rev. P. A. Haman..... \$ 2 00

Providence church, by Rev. P. A. Haman..... 1 50

Reagan church, by Rev. P. A. Haman..... 2 00

County Line church, by Rev. P. A. Haman..... 2 50

J H Henderson, Sardis..... 2 50

J H Price, Magnolia..... 10 00

M A Gill, Magnolia..... 10 00

Dr A D Felder, Magnolia..... 10 00

D C Coney, Magnolia..... 5 00

J J Jackson, Jackson..... 5 00

S D Mimms, Ellijville..... 5 00

Hon E H Green, Green's Crossing..... 10 00

Rev G C Johnson, Macon..... 5 00

Rev W K Red's pasture, White Oak church W M S, Utica..... 5 00

Fannie Patterson, Longtown..... 1 00

Rev N W P. Bacon, Herndon..... 1 00

N M Billingsly, Senatobia..... 1 00

Geo McWilliams, McComb..... 1 00

Good Hope, W M S, Batesville..... 1 00

Mrs S E Martin, Cato..... 1 00

Dr W S Webb, Clinton..... 1 00

Rev W E Ellis, Greenwood..... 1 00

Rev J R Carter and wife, Hebron..... 2 00

Chas L Bethune, Langford..... 1 00

Worker at Hermanville, P Bethune, Langford..... 1 00

The sons of W M Kethley, Crystal Springs..... 5 00

Shiloh church, Waldo Grove..... 2 25

St. Harper, Langford..... 1 00

Mrs Marie Heaton, Octoc..... 1 00

D L Brown, Forest..... 1 00

L H Collier, Kosiushko..... 1 00

Shiloh, Slate Springs..... 50

Mrs A S Brown, Benoit..... 1 00

S H Roberts, Misterton..... 1 00

Prof J L Logan, Clinton..... 1 00

Sardis church, Ashley..... 1 00

St. John's church, Madison..... 1 00

J C Koon, Kenago..... 1 00

Rev A J Miller and wife, Yazoo City..... 2 00

J L Sisk, Water Valley..... 1 00

Rev J D Fulton, Coopwood..... 1 00

Dr E D Barron, Martin..... 1 00

Rev S R Young, Martin..... 1 00

J W White, Martin..... 1 00

Dr A G Pierce, Yazoo City..... 1 00

Dr J M Dampier, Crystal Springs..... 1 00

Flat Lock church, by Rev. W E Berry..... 1 05

I. Schilling, by Rev W K Red..... 1 00

B Adams, Water Valley..... 1 00

Rev W M Farmer, Summit..... 2 00

Mrs A J Turner, Glen Allen..... 1 00

W R Appling, Scooby..... 1 00

D D Wilkins, no postoffice given..... 1 00

Dr J R Sample, Summit..... 1 00

Bon P H Lowery, Batesville..... 2 50

Prof B G Lowrey, Blue Mountain..... 1 00

Mrs B G Lowrey, Blue Mountain..... 1 00

Miss Florence Latimer, Blue Mountain..... 1 00

Mississippi in Alabama..... 1 00

Batesville church, Batesville..... 8 80

St. John's church, Ford..... 1 00

A V Rowe, Winona..... 1 00

Innie Coady, Phoenix..... 1 00

T. Bailey, Chestnut Grove..... 1 00

Miss Laeta Durham, Blue Mountain..... 1 00

Love to all my old friends. J. B. Moody. Bolton, Tenn., Jan. 28, 1897.

DEAR RECORD: Enclosed find the "wherewith" for the excellent RECORD. It will always be dear old Mississippi to me, although I now reside in Tennessee. Bro. Job Harrah, an old friend, sent us a large package of papers. In the package was a goodly number of RECORDS, and in perusing them, I learned of the whereabouts of many old friends. I am much pleased with the improved condition of THE RECORD in the four years since I left Mississippi, and I am surprised that I have foregone the pleasure of its weekly visits.

We are expecting Mississippi to furnish more than her quota of preachers, and also to sustain a purity of doctrine, by her being an agricultural State. When I read an article by a beloved brother and able minister on the "Whittitt Vagaries," I felt like exclaiming, "And thou, too, Brutus?" I expected all Mississippi Baptists to be aligned on the side of truth. We all deplored the fact that a Baptist whom his brethren have delighted to honor, should strike such a covert blow at the kingdom of Christ. Now, as gallant captains of the hosts of Israel, the Christian, Eaton, King, and Lorimer, with unanimity, have broken the force of the blow and made the continuity and purity of doctrine of baptism of the kingdom of Christ shine forth with more brilliancy. Every Baptist, no matter how Christ-like Dr. Whittitt appears, should resent his defamation of the kingdom of Christ. These gallant leaders have proven that Dr. Whittitt got a great part of his history about English Baptists from a Dr. Dexter, a bitter hater of us, who scrupled not to insert words and sentences, gave others out, or garble them ad libitum, and thus pervert the truth. As Bro. Christian was at the first and last Association that I attended in Mississippi, I look upon him as a Mississippian, and right proudly do I feel of him when such a great man as E. T. Hiscox says he is a greater historian than Dr. Voder or Dr. Whittitt. Bro. Christian, in his reply to Dr. Whittitt, "Did They Dip?" has endeared himself to every lover of the kingdom of Christ. It is a fortunate thing that satan was not omnipotent when he influenced Dr. Dexter to fix his dates at the times he did about the Baptists sprinkling for dipping was the universal practice among pedit Baptists; and sprinkling the exception, at the time of his dates. It is perhaps easier to disprove Dexter's position at the time of his dates than any other period of history. It is one of the most unfathomable and astonishing things, that Dr. Whittitt, President now, and for a long time Professor of History in a Baptist Seminary, should write in a pedit Baptist Encyclopedia, without discrimination, that the first Baptist church was organized in 1610. Verily, verily, what has not been happening to our so-called Christians in these years! The outside world is to keep in the narrow and ancient way of Bible truth and Baptist community. Love to all my old friends. J. B. Moody. Bolton, Tenn., Jan. 28, 1897.

ADDED POINTS.

1. The devil is not omniscient or he would never have resorted to persecution as a means of destroying the church. In so doing he scattered the seed broadcast over the land.

2. If we fail to do our Lord's bidding he may often drive us to it by his providence.

3. The most powerful enemies of the church, when converted to Christ, become its mightiest champions.

4. The world is greatly in need of Philips who can preach even though not set apart to that special work. Only a deacon, he was ready to preach in the absence of a regular preacher: Evangelists are scriptural.

5. From its earliest history, Christianity has had to deal with spurious disciples. The proportion of these is hardly greater now than in the first century.

position as bookkeeper or salesman. Experienced and competent. Small salary. References. Address "B. S." are BAPTIST RECORD. 12-17-2t.

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OUR PREACHER'S SCHOOL.

It was our first experiment, or better, our first experience, and it justified all of our expectations. The weather was of that blizzard kind that forbade any such thing as broadcast sailing, but the brethren, to the number of twenty or more, with half-revealed sails, "hugged the points," and came into port in good condition for a ten days' portage. Dr. Venable was at his best for the work in which he so much delights, and in a little while after the doors were opened and we were well started, it could be plainly seen that he and his auditory were one sympathetic whole. There was such a palpable bond of accord, having its rise in the heart and mind of the interested and enthusiastic teacher, and reaching and penetrating the minds and hearts of his pupils, that the whole company seemed to be transformed into a consolidated mass of intelligent and interested earnestness.

The scriptures forming the basis of study were composed of the Acts of the Apostles and several of the Epistles; out of which was brought into the clearest light the development and growth of the church of the exalted Christ, under the direction of the Holy Spirit, and through the preaching of the gospel by the apostles and their co-workers. For our own part, being cumbered about much serving, we could not sit at the feet of the capable master all the time, and receive the advantage of his clear definitions, lucid interpretations, and suggestive deductions and applications, and therefore had to content ourselves with catching opportunities and somewhat fragmentary benefits; but we rejoiced all the same with our brethren who did it in the power to take it all in. The expression of satisfaction with the results was without even the semblance of dissent. All went away happy, expressing the hope that we would, without long delay, have another such school, to embrace some other no less important division of the divine word.

Dr. Venable's power lies in his knowing the scriptures in the best form of the original, and his singular capacity to read and expound them from the standpoint of the writers and the times and circumstances and modes of thought of that early oriental age, and, withal, to put the truth to his pupils fully adapted to their modern, occidental habits of thinking and understanding.

We shall gladly welcome another such school, when we would be glad to see ten times twenty present, and are sure that all would be delighted and profited.

We are particularly grateful to Bro. D. W. Patterson, of Charleston, for many kind and encouraging words about THE RECORD. Especially that he speaks out so approvingly of the Sunday School Lessons, by Bro. Yarbrough. After many latest improvements in the Sunday School Department, I greatly enjoy it, and feel that it is quite beneficial not only to myself, but to my entire family, and no doubt the denomination throughout the State, appreciate the same. Thanks, beloved.

OUR FIELD GLASS.

We rejoice both with the Aberdeen church and Bro. J. N. McMillin in his settlement as their pastor. A good church and good pastor are thus brought together, and we trust the richest blessings of heaven may rest upon their joint labors. We are informed that Rev. W. J. Derrick, the late pastor at Okolona, has been called to, and has accepted, the pastorate of the Canton church; and that Dr. Bennett, the former Canton pastor, has returned to Louisiana. We trust that the richest blessings may rest upon Bro. Derrick's labors with the Canton saints. The prominent pastors, so far as we are advised, which were vacant, have now all been supplied with excellent pastors, except Clinton and Okolona. These also may now have chosen their pastors. These pastorates have also been filled, we think, with choice men: Anderson at Natchez, Burr at Greenville, McMillin at Aberdeen, and Derrick at Canton. God bless them all, and cause his face to shine upon them.

We have an appreciated letter from Bro. W. I. Hargis, enclosing a nice contribution for the Orphanage. He reports a somewhat interesting fifth Sunday meeting at Scooby. Bro. Hargis' work for this year includes five regular appointments each month—Tillatoba, Scooby, Taylors, Tula and Red Banks, all on the railroad except one. The number of miles necessary to be traveled by rail to reach his work will be about 2,575 miles, and more than 400 through the country. The many miles of incidental travel in connection with his work is not included in the above estimate. Still some people persist in thinking that preachers have an easy time. We know of one who does more visiting than any physician, more speaking than any lawyer, and more writing than nine-tenths of the editors. In fact, he is a sort of a combination man. Bro. Hargis says: "My family and I have received many tokens of appreciation from my churches during the past year, and for which we are profoundly grateful." It should be borne in mind that many pastors are being kindly remembered by the good people whom they serve, who never blow a horn to let anybody know about it. We rejoice that Bro. Hargis and many other hard-working pastors can bear testimony to that fact.

We wish to modify a statement made in last week's Field Glass, that "Mississippi Baptists are far behind in foreign missions." It was a transcript of a statement made in a private letter from which we were culling, and was inserted without due reflection. Secretary Rowe says: "As a general statement, it may be true, but comparatively we are ahead of any year of our history. We have already paid as much for Foreign Missions as we paid all last year, and nearly \$1,000 more than in the centennial year." We apologize for repeating the misleading statement, and beg to say that in the Field Glass of Jan. 28 we referred to the fact that we were \$1,000 ahead of last year. Dr. Willingham was simply comparing our contributions with what the Lord had intended of us, when he made the statement of our being behind. But we need still to come up on this, and may be relieved of debt. Our

deepest sympathy is tendered to our brother, Rev. G. W. Gardner, of Valley, Ga., in the loss of his beloved wife. It is a sore affliction. May he have grace to help him, this time of need.

WEDDING BELLS.

A kind invitation to attend the marriage of Miss Margariete Lillian Ann, of Shuqualak, and Mr. Dan Evans, of West Point, as been received with many thanks. The happy affair is to take place at the Baptist church at Shuqualak at 7:30 p. m. on the 25th of the present month. We hope to do ourselves the honor of being present on the auspicious occasion.

Miss Lillie is the only child of the late Maj. M. F. Nunn, and his surviving wife, Mrs. C. F. Nunn, well known for their nobility of character and good work, and is one of the choicest spirits among the excellent young people of her goodly lot. In her, in whom we always found already and efficient helper in all church work, we are not acquainted with Mr. Evans, but learn that he is a young gentleman of good business attainments and standing, and of high character, and we have no doubt of his fitness for the high place to which he aspires, as we are sure a sensible young lady as Miss Lillie would accept none other.

These dear young people have, in advance, our earnest congratulations and best wishes that they may find their life partnership to be a long, prosperous and happy one.

Words are out for the marriage of Rev. G. C. Johnson, pastor of the Baptist church in Meridian, Miss., and Miss Inez Bode of West Point. We gratefully acknowledge an invitation to be present, and nothing would give us more pleasure. We have no honor of an acquaintance with the bride-elect, but have no doubt she is all that she needs to be for our rising young preachers, of acknowledged ability and successful administration, is also a man of good taste and judgment. The marriage will occur at West Point, in the First Baptist church at 12 m., on the 24th of February, 1897. Our congratulations and best wishes go to them in advance for a happy union, and a long, prosperous, and useful life.

CHRONICLES.

L. A. D.

If coming events cast their shadows before, we are on the eve of great changes. The nations of the world are ill at ease, while the days of Turkey are evidently numbered. Prophecy indicates that Southern Europe will be restored to old lines, "in the last days," and that "wars and rumors of wars" will prevail. Greece seems to be urged forward by some resistless impulse, to check the butchery of Christians by barbarous Moslems, and the result may be the dismemberment of the Ottoman Empire.

America there is also a reliable state of things. Corruption, and the laws of the land being treated with contempt, "the love of money," is not safe, for men give reign to a desire for strong drink, and will even insult God.

fluenced by the vile stuff, may commit murder. Who is responsible? It must be one of three—the receiver, the dispenser or the defender.

The complaint of "hard times" is throughout the land. There are people without shelter and destitute of raiment and food—no money to buy and no work to earn it. Yet waste increases and extravagance continues in some directions. It has already been stated that over \$1,500,000.000 are yearly expended for intoxicating liquors—something that brings poverty and crime, and makes widows and orphans; not to mention suffering and misery. To this must be added the cost of courts, officers and jails.

Another evil which not only absorbs money but threatens mental and physical destruction to our boys, is the "cigarette habit." Over 4,000,000,000 of these delusive things were manufactured in this country last year and nearly 4,300,000,000 cigars, not to mention 250,000,000 pounds of tobacco. The "aggregate cost of the output of tobacco, snuff, cigars and cigarettes to the consumers in this country," says an authority, "amounts to \$600,000,000." Moreover, it is said: "Hard times do not effect the tobacco trade at all unfavorably, any more than they do the liquor traffic; but give to both trades a stronger tone and a much more extended market."

Notwithstanding these facts, there are Christians who allow themselves to be deceived by appearances, and by assumptions, so as not only to apologize for the saloon, but to advocate license as a corrective of "blind tigers." If a community will tolerate such dens of iniquity, there is little probability that it would be at all watchful of the open saloon, and violations of law incident thereto. It is simply assertion, and not in proof, that illicit sales are greater than the quantities dispensed when license is given.

Gambling in all its ramifications, is another evil under the sun. It is a close kinsman of the liquor habit, and is even harder to reach. Then we have in our cities a most unfortunate class of cast-off women—friendless and often left to die "without hope and without God in the world." Christians are now having their attention directed to this class and movements are being made to succor them. In this charity, Meridian is now coming to the front, and all philanthropists are in sympathy; our Hebrew fellow-citizens being about with all others.

We have it in our heart to make special mention of Bro. O. D. Bowen's letter, "Six Year's Pastorate," in last week's RECORD, and to call special attention to it. Our reason for this is a particular one. We think if our brethren will study it in the light of practical utility, many of them will not only be edified, but instructed and encouraged. You will observe that it is, 1. A clear and succinct statement of facts without needless embellishment. 2. It is the showing of a very commendable and happy and encouraging result. 3. It shows that a pastor and church, may and can have a complete system of methods in their Christian work, and that such system can be fully carried out to a successful issue. 4. Fur-

thermore, it is made clear that a pastor can give himself wholly to his work, and that the churches can and will give him a living support. 5. And finally, it is quite clear from this report that God will bless the fearless and faithful preaching of His word to the conversion and salvation of souls, the constant unification of His people and the permanent edification of His church. All of this is something for earnest consideration and ought to be stimulating and encouraging to all of our workers in the Master's vineyard.

The latest dispatches have it that the next session of the B. Y. P. U. A. is to be held in Chattanooga, Tenn., next summer, instead of Brooklyn, N. Y., as previously agreed upon. The Executive Committee have so decided because of excessive railroad rates to Brooklyn, and also because the Tennessee Centennial will be in session at that time. It is expected that there will be at least 15,000 people present; but as it is a "pay-as-you-go" arrangement, the number will not be limited except by their ability or willingness to pay. It will be near enough for our Southern people to look in on it and see just what it is for themselves.

The recent death of Prof. H. H. Harris, of the Southern Baptist Theological Seminary, at Louisville, Ky., removes a prominent and useful factor from the activities of our Southern Baptist Zion. His death occurred, after a long and trying sickness, on the 14th of the present month, at Lynchburg, Va., where he had gone for rest and treatment. He had rendered great and valuable service in his life as an educator, both in Richmond College and the Southern Baptist Theological Seminary, and is mourned by our entire denomination. May God graciously sustain the bereaved family, and raise up a good man to take the work he has laid down.

We learned of the death of Bro. W. L. Slack last week after the paper had gone to press. He died at 12 o'clock m. on the 8th inst. Another long and useful life has ended in peace, and the Lord has taken his servant home to his everlasting rest. Bro. St. Clair Lawrence, his life-long friend, will soon send us a suitable sketch of Bro. Slack's life and work. Our sympathies and prayers are with the bereaved for the divine consolations.

Our report of a pleasant visit to Jackson and Clinton this week, is crowded out by other and probably more important matter. It will not, however, lose any of its interest, and will duly appear next week.

Teacher's Examinations.

Whom it Concerns:

I take pleasure in stating that I have examined Mr. G. L. Foster's plan of helping those who contemplate standing the County and State Examinations with a view to teaching. I am much pleased with his plan and am sure it is practical and can be made wonderfully helpful to many who are seeking to do it. Yours etc., J. A. VENABLE.

Editor BAPTIST RECORD.—See advertisement elsewhere in this paper and write for particulars.

BY PU Department.

FEBRUARY.

7.—What and How to Hear. Mark 4:24; Luke 8:18.
14.—Our Gifts, and How to Use Them. Matt. 25:18-30.
21.—Who is My Neighbor? Luke 10:30-37.
28.—Frontier Missions. SUBJECT: The First Christian Martyr. Acts 6:8-15; 7:54-60.
GOLDEN TEXT: Be thou faithful unto death, and I will give thee

OF LOCAL INTEREST.

The nephew of our brother, Capt. W. H. Hardy, Mr. Robert Evans, of Macon, Miss., and Miss Lillie Stennis, the sister of Mrs. Dr. M. J. Thompson, of our city, were married at 8 o'clock, on the evening of the 10th inst. We, in common with many friends, tender our congratulations to the happy young people, and wish them a pleasant voyage over the sea of life.

Even our way down South city, Meridian, is drawn upon to aid in lifting the windy Western metropolis a little more toward the skies: "The Mutual Lumber Company, of East End, is in receipt of an order for one million feet of lumber to be shipped to Chicago and there used in the erection of a "sky scraper" building which surpasses any that that city possesses." We trust, however, that by some surer means, many of them will be able to rise much higher.

Our people are glad to learn that the new edition to our electric light and power plant will soon shine forth. Much of our city has been pretty much in darkness for a long time, but now the shadows will be made to flee away.

The Daily News has parted company with its old office affairs, and comes out in a new outfit, and looks clean, refreshed and lively. The Lloyd Brothers, the present owners, are enterprising young men and are worthy of success. The News is one of the oldest and has always been equal to the best of the daily papers in our State. We trust it has a great and useful future before it.

That the liquor laws can be enforced has been exemplified in Meridian the past month or two. The "blind tigers," so-called, had become very bold before Christmas. About that time the city authorities made a general raid upon them, and Circuit Court following close caused some of the violators to leave pro-tem. There have been convictions sufficient to help the treasury.

Another effort to secure license for saloons of some sort is indicated. The assumed argument is that they are less evil than "blind tigers." It is a false assumption. There is far less liquor consumed in these hidden traps than in the inviting palace of temptation. Further, the blind tigers are the resort mainly of those who received their first lessons in the saloon. Then it is a fact that license traffic.

The movement to provide a temporary home for fallen women who honestly desire to live a better life, has met with Christian sympathy. Arrangements were made to take care of a number, but objections being raised by some good people to having anything of the kind in their vicinity, may prove a hindrance. Everybody will not understand that purity of motive and of conduct is required and safeguards will be abundant. There are hundreds of women driven to a life of shame because ostracised from sympathy, even though transgression was the result of deception.

Everything seemed favorable for public worship last Sunday morning, and congregations were good. But in the early evening rain came down in copious showers and practically closed the doors of many churches. It is a singular fact that while extremely bad weather will not keep a Christian away from secular business or worldly pleasure, even a slight rain may cause him to remain away from the sanctuary. Where is the evidence of their faith? L.

Approved.

We, the undersigned committee of the Preacher's Institute, held January 26 to February 4, 1897, in Meridian, present the following:

We regard Dr. R. A. Venable as being a Bible teacher with scarcely an equal anywhere. His explanations are direct, simple, plain and non-dogmatical. Having no theories to defend, he is singularly free from fear that the scripture might seem to be contrary to preconceived ideas. His teaching leads to a clear conception of the gradual unfolding of the work of Christ, and broadens the view of God's purpose and plan in a wonderful manner.

His wide, and at the same time, exact knowledge of the men's opinions and of the analysis and phraseology of the New Testament, both in the Greek and the English, is curious. He has the happy faculty of knowledge when he does not know, and the good sense to say so without show of pedantry. The foregoing, to those who do not know, may seem extravagant, but we are fully conscious that it is not so. We believe that his teaching will produce a higher standard and a more intelligent method of Bible study and scripture interpretation, which means a higher ideal of Christian living and a safeguard against heresies and sensationalism.

On behalf of the Institute, we desire to express our gratitude to Dr. Venable; and we pray God's blessing upon him and his work.

J. F. HAILEY,
T. J. MOORE,
J. A. HACKETT,
Committee.

GOOD!

DEAR RECORD:—The second half of the twenty-fourth annual session of Blue Mountain Female College opened to-day. One hundred and seventy boarding pupils have matriculated this session in addition to our usual local patronage. This is decidedly the most successful session in the history of the institution, and I think we are doing more thorough work than ever before. Our training course for

Query.

DEAR BRO. SAMPLE:—What would you think of a preacher who would borrow a valuable book from you, and after keeping it eight years, refused to return it when asked to do so, and also refused or failed to answer your letters of inquiry concerning same? How would you go about getting your book? Please answer through THE RECORD.

I suppose I would feel towards a preacher, under such circumstances, as I would towards any one else who would treat me that way; but I think I would be more astonished at a preacher treating me in that manner than any one else. I would expect any one to return the book promptly, when requested to do so, with a lengthy apology for such wanton negligence. And as for a preacher, I would expect him to return the book in person, if he could do so, and in person make the necessary apology. How any one could be so ungrateful as to refuse to return a borrowed book was asked to do so, is hard to understand. It may be that there is some misunderstanding about the matter. Possibly the preacher is under the impression the you gave the book to him. It may be that owing to the length of time that has elapsed, the matter of borrowing the book has entirely gone out of his mind, and he thinks you are claiming the book when it is not yours. Or it may be that, owing to the length of time he has been a peaceable possession of it, he thinks he has title by possession. Now, if it is indeed your property, and the book was loaned to him, and he refuses to deliver your property, that seems to me to be a clear case of embezzlement. In order to get the book, you mighting the matter to the notice of the church, which the paper belongs, and through the influence or action of the church, induce him to return it. If that fails, any magistrate can instruct you how to proceed. If should refuse to deliver the book to the proper officer, you could prosecute him for embezzlement, provided you want to try the law.

DEAD.

FLORA LONGMIRE.

January 18, 1897, age 23 years. Almost from the beginning we have viewed the life of this young lady, and noted with interest the fulfillment of bright promises as the years advanced. Endowed with rare intellect she cultivated her gifts, and at the age of twenty, in gratitude to her Maker, consecrated her life and talent, to His service. Her career, though short, was beautiful, reflecting credit upon Christian parents for their training and honor on the cause which she espoused. In her was the combination of qualities that make woman lovely, and she held the esteem and admiration of friends who weep with the family, for Flora, the pride of their home, is gone. We miss the departed; yet while mourning our loss, we rejoice in the hope that somewhere, in a fairer region, "she lives, whom we call dead." Thanks be to God for the lingering radiance of an untainted life to light us in the realm where the music of the spheres is heard.

Resolved, That we, the Young Men's Business League, tender Bro. Stone and family, teachers and pupils of Stone Female College, a most cordial welcome, combined with the wish that their stay among us may be pleasant and profitable. Resolved, That to Bro. Stone we pledge our earnest support and hearty co-operation in all things looking to the advancement of Shuqualak College. Resolved, That we, the Young Men's Business League, that the secretary be directed to furnish a copy to

H. ALONZO BROOME.

The shadow of a great grief falls on many hearts as the unbeloved words are forced upon us, "Lonnie Broome is dead!" This sad blow came on the 12th of June, 1896, when, after two weeks of suffering, his noble spirit quietly slipped away, leaving us only the manly form handsome even in death, for he was in the vigor of young manhood, being only twenty-four years, four months and fifteen days old.

Lonnie's untiring devotion to mother and the younger children, so recently left by his father's death to his tender solicitude and care, his high regard for truth, honesty, industry and good morals, and his utter disapprobation of that which was base and unprincipled, are the best evidences that he was possessed of those virtues that ennoble the human heart, and give to the world its best type of citizenship. The sympathetic touch, tone and tear of his legion of friends tell unmistakably of the high esteem in which he was held, and the sorrowful regret felt in giving him up to the embrace of death.

If hearts of love would speak from their pent-up grief they could be heard, after months of silent sorrow, in words like these:

"Food, faithful Lon! you blest our way: Your friends are with us, true and tried— They have their place, but yours is to-day— Is empty as the day you died."

May we not dream the blissful dream That yours is now a place of rest? And say, though parted on life's stream: "Be still my soul for God knows best!" I. H. A.

Utica, Miss.

T. A. Manor was born in Rutherford county, Tenn., July 2, 1827, and moved to Mississippi with his parents when about six years old. He joined the Concord Baptist church, Yazoo county, Mississippi, in August, 1846, of which he was a consistent and zealous member till his death. Bro. Manor was elected clerk of the church July 11, 1868, and ordained deacon September 4, 1869, which positions he filled to the satisfaction of his brethren till the summons came that carried him into the presence of God.

After a life of 69 years, six months and twelve days—more than thirty years of which was spent in the service of Christ—Bro. Manor passed away on January 14, 1897, and his mortal parts rest like a silent sentinel beside the church he loved and labored for so long. J. P. H.

Resolutions.

Whereas, Bro. L. M. Stone has seen fit to remove Stone College from Meridian to this place, combining same with Shuqualak College. Recognizing in Bro. Stone an educator who ranks with the best, and realizing the importance of having a first-class college, such as this, in our community, be it

Resolved, That we, the Young Men's Business League, tender Bro. Stone and family, teachers and pupils of Stone Female College, a most cordial welcome, combined with the wish that their stay among us may be pleasant and profitable. Resolved, That to Bro. Stone we pledge our earnest support and hearty co-operation in all things looking to the advancement of Shuqualak College. Resolved, That we, the Young Men's Business League, that the secretary be directed to furnish a copy to

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 Years the Standard.

Bro. Stone and Stone College, also a copy to each of our county papers and to the BAPTIST RECORD and Baptist Layman for publication.

H. L. McCLESKEY, Pres., SID WELSH, Sec'y.

SUGGESTIONS TO PASTORS

"He that will not plow by reason of the cold, shall beg in harvest and have nothing." Prov. 20:4.

There is a harvest time for souls as well as for wheat. Therefore the pastor that does not engage his help in time will beg when the harvest comes and he has none.

Let me suggest that you engage now the preacher you wish to help you in your spring meeting before he makes his engagements otherwise.

Bro. E. E. Thornton (I say this of my own accord) of Boonville, wishes to spend a part of his time this year in revival meeting work. Other pastors will do the same. Let us plan as well as pray for a bountiful harvest during this year. M. V. N.

To Pastors and Churches of Kosciusko Association.

BROTHERS: I am receiving very few reports of collections from churches. Not half of the churches have reported any contribution since the Association. Wake up, brethren, and go to work for the spread of the gospel. At the close of this quarter I want to make a report of what has been done this Association year, and I hope no church will be left out of that report. J. P. BROWN, Sec'y Executive Board.

Sustentation.

Less and less do Mississippi Baptists care for this cause. The last three years have witnessed a gradual falling off in receipts, and this year more than any previous year. February 1, 1896, shows receipts to that date, \$381.44. The corresponding date this year shows, \$265.28. I am receiving new applications for help from this fund, but as you see our receipts are smaller, and how am I to respond to these appeals? I have thought much of this during the last cold spell, and wondered if indeed these suffering children of our Father are to go hungry and naked because of our lack of interest in them. A. V. ROWE.

Every Lady Should Read This.

I will send free a positive cure for all female diseases, peculiar to our sex. A simple home treatment, a common sense remedy that never fails. FREE with valuable advice. Mrs. L. HUNTER, South Bend, Ind. 5-12-97.

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February.

His Coming

were slowly away some began to
 think that Saint Nicholas had
 forgotten them just as he had
 other years, but they were en-
 couraged to wait until morning
 and consented to "go to bed
 early and to sleep." The "going
 early to bed" was faithfully car-
 ried out, but to wait until morn-
 ing was not done. About
 eleven o'clock on Christmas eve
 the candle and laden with the

BY BESSIE LACKEY STAPLETON

gentleman," my boy, "as
made of fine clothes. You
it as much a gentleman in
homespun trousers as you
in corduroy. It is not
our wear, but what you are,
makes a true gentleman."
sir, they can't poke fun
at me more no, how, and I
thankful for me, and I
I'll work hard till they
id for, I'll work day and
you'll let me.

...grounded their housekeeper
I was not around to the issue
don of things and the article on

contains an interesting
the Quotation Menu;

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Literary Notes.

The principal topics treated editorially in the February Review of Reviews are the Anglo-American arbitration treaty, the Cuban situation, the prospects of the Nicaragua Canal, the recent elections of United States Senators in the different States, and the relation of the great corporations to political campaign funds. There is also the customary resume of the significant foreign events of the past month.

The Christian Repository and Home Circle for February has been received. The contents are: Frontispiece, Regents Park College, London, England; Different Views of Death by the Believer and Disbeliever, S. H. F.; The Warfare in the Deliverer's Soul, S. H. F.; What is Salvation? the Lovely or Precious Stones, S. H. F.; Queer Preaching; Christianity as a Factor in Civilization, and many others worthy of note. Address, The Christian Repository and Home Circle, St. Louis, Mo.

MARDI GRAS CARNIVAL, BIRMINGHAM, ALA.

For the occasion of the Mardi Gras Carnival to be held at Birmingham, Ala., March 2 and 3, 1897, the Southern Railway will sell tickets to Birmingham and return at rate of one first class fare for the round trip. Tickets will be on sale February 26, 27 and 28, and March 1, limited for return passage to March 10, 1897. From points within a radius of 200 miles of Birmingham, tickets will be sold for morning trains March 2. Call on any agent for further information.

MARDI GRAS CARNIVAL, NEW ORLEANS, LA., AND MOBILE, ALA.

For the occasion of the Mardi Gras Carnival, to be held at New Orleans, La., and Mobile, Ala., March 2nd and 3rd, 1897, the Southern Railway will sell tickets to New Orleans and Mobile and return, at rate of one first class limited fare for the round trip. Tickets will be on sale February 26th and 28th and March 1st, limited for return passage to March 10, 1897. Call on any agent for further information.

Teachers' Examination.

By our method of preparation many are enabled to obtain first grade teachers' license who could not do so before, and all are enabled to make high averages. The method endorsed by J. W. Provine, Ph. D., Chairman of the Faculty of Mississippi College; J. B. Gambrell, D. D., Ex-President Mercer University, Macon, Ga.; R. A. Venable, D. D., Ex-President Mississippi College; A. J. Ayer, M. A., Professor of Latin, Mississippi College, Clinton, Miss., and by other distinguished educators. A postal card will bring you full particulars.

Prof. C. L. FOSTER.
Senatobia, Miss. 2-11-97

INAUGURATION OF PRESIDENT-ELECT MCKINLEY, WASHINGTON, D. C., MARCH 4, 1897.

REDUCED RATES VIA SOUTHERN RAILWAY.

On account of the Inauguration of President-elect McKinley at Washington, D. C., March 4, 1897, Southern Railway will sell individual tickets from its stations to Washington, D. C., and return at rate of one fare for the round trip. Tickets will be sold March 1, 2 and 3, good to return until March 6, 1897. For further information address any agent of the Southern Railway.

Miracles In Medicine.

The Wonderful Progress Made Within the Past Few Years.

Diseases That Our Mothers Thought Incurable Now Cured by Paine's Celery Compound.

It is difficult, almost impossible, to overestimate the importance of recent advances in medicine and surgery.

In surgery there is the application of the X-ray in determining complicated fractures.

In medicine there is the serum treatment for germ diseases, and more important still, the extended use of Paine's celery compound in the treatment of the many diseases that arise from a faulty or impaired nervous system.

This class of ailments causes more suffering and earlier deaths than all others, and that is why so much public prominence was at once given to Paine's celery compound when its discovery was first announced by Prof. Phelps, of Dartmouth College. The rapid and sure way that Paine's celery compound cures neuralgia, rheumatism and nervous debility is marvelous even in the eyes of this working quarter of the century.

Ancient miracles were contrary to natural laws, whereas the remarkable power of Paine's celery compound to make people well, comes from a better understanding of the natural causes of disease.

That wonderful set of nerves known as the "sympathetic nervous system," that knits every part of the body together and harmonizes all, is understood today as never before. Many persons are not aware that any

such nerves exist. They do not know that nothing goes on in any part of the body that every other part does not instantly "know of." The closeness of this sympathy is familiarly illustrated by headaches, indigestion, rheumatism, neuralgia, etc. About every case of sleepiness, nervousness and dyspepsia is a "sympathetic strike" by brains, nerves or stomach, induced by the lowering of the general health.

People who think to get rid of these troubles by some medicine that disregards the general health of the body are on the wrong track. In getting such diseases as neuralgia and rheumatism out of the system Paine's celery compound proceeds at once to restore normal appetite and regulate the nerves, as the foundation for building up the health and vigor.

It regulates the bowels without delay, and sees to it that the poisonous humors that are bursting through the skin, in what are, for purposes of classifying, called skin diseases, are given a ready outlet. On this basis of purified blood and regulated nerves the permanent cure of every form of blood diseases, such as eczema, salt rheum, bad complexion, is now assured by this really wonderful remedy.

If the reader of this is not in perfect health let him simply try a first bottle of Paine's celery compound and carefully note the results.

New Cure for Kidney and Bladder Diseases Rheumatism, etc. — Free to our Readers.

Our readers will be glad to know that the new botanical discovery, Alkavis, from the wonderful Kava-Kava shrub has

caused by Uric acid in the blood, or by disordered action of the kidneys or urinary organs. It is a wonderful discovery, with a record of 1200 hospital cures in 30

upon the blood and kidneys, and is a true specific in malaria. THE KAVA-KAVA SHRUB We have the strong (Piper Methystrum), testimony of many

ministers of the gospel, well known doctors and business men cured by Alkavis, when all other remedies had failed.

In the New York Weekly World of September 10th, the testimony of Rev. W. B. Moore, D. D., of Washington, D. C., was given, describing his years of suffering from kidney disease and rheumatism, and his rapid cure by Alkavis. Rev. Thomas Smith, the Methodist minister at Cobden, Illinois, passed nearly one hundred gravel stones after two weeks' use of Alkavis. Rev. John H. Watson, of Sunset, Texas, a minister of the gospel of thirty years' service, was struck down at his post of duty by kidney disease. After hovering between life and death for two months, and all his doctors having failed, he took Alkavis, and was completely restored to health and strength and is fulfilling his duties as minister of the gospel. Mr. R. E. Wood, a prominent attorney of Lowell, Indiana, was cured of Rheumatism, Kidney and Bladder disease of ten years standing, by Alkavis. Mr. Wood describes himself as being in constant misery, often compelled to rise ten times during the night on account of weakness of the bladder. He was treated by all his home physicians without the least benefit and finally completely cured in a few weeks by Alkavis. The testimony is undoubted and really wonderful. Mrs. James Young, of Kent, Ohio, writes that she had tried six doctors in vain, that she was about to give up in despair when she found Alkavis and was promptly cured of kidney disease and restored to health. Many other ladies also testify to the wonderful curative powers of Alkavis in the various disorders peculiar to womanhood.

So far the Church Kidney Cure Company, No. 422 Fourth Avenue, New York, are the only importers of this new remedy, and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis, prepaid by mail to every reader of THE TRUST RECORD who is a sufferer from any form of kidney or bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other affliction due to improper action of the kidneys or urinary organs. We advise all sufferers to send their names and address to the company, and receive the Alkavis free, to prove its wonderful curative powers.

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People Who "Don't have any Luck with Flowers" Everything for the Garden. This Catalogue is really a book of 160 pages. 9x11 inches, containing over 500 engravings and 8 colored plates of Seed and Plants. And as all are drawn from nature we show, as in a looking glass, the best of the old and the latest of the new.

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To every one who will send where this advertisement was seen, and who encloses up 20 cents in stamps, we will send the Catalogue, and also send, free of charge, our famous 50-cent Newport Collection of seeds, containing one packet each of New Sweet Peas, Emily Henderson, New Cabbages, New York Lettuce, and Ponderosa Tomato, in a red envelope, which, when mailed and returned, will be accepted as a cash payment on any order of goods selected from Catalogue to the amount of \$1.00 and upward.

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RAILROADS.

ALABAMA GREAT SOUTHERN R. R.

Condensed Schedule in effect Dec. 20, 1896.

No. 1	No. 2	No. 3	No. 4
8:00pm	7:10pm	7:10pm	7:10pm
8:00pm	7:45am	7:45am	7:45am
10:50pm	11:00am	11:00am	11:00am
8:15am	4:10pm	4:10pm	4:10pm
8:58am	7:34pm	7:34pm	7:34pm
11:10am	8:30pm	8:30pm	8:30pm
1:27pm	10:00pm	10:00pm	10:00pm
1:00pm	10:05pm	10:05pm	10:05pm
3:30pm	10:15pm	10:15pm	10:15pm
5:55pm	10:45pm	10:45pm	10:45pm
6:55pm	11:50pm	11:50pm	11:50pm
7:35pm	12:40am	12:40am	12:40am
8:25pm	1:15am	1:15am	1:15am
8:50pm	1:30am	1:30am	1:30am
9:45pm	2:30am	2:30am	2:30am
1:40pm	8:30am	8:30am	8:30am
9:45am	11:35am	11:35am	11:35am
11:35am	1:35am	1:35am	1:35am
7:30pm	11:35pm	11:35pm	11:35pm

No. 2 and 4 carry Pullman Union Sleeping cars between Cincinnati and New Orleans and Pullman Sleeping cars between Louisville and Chattanooga.

No. 1 and 3 are Solid Vestibuled trains carrying Pullman Sleeping cars between Cincinnati and New Orleans and Pullman Union Sleeping cars between Chattanooga and Shreveport.

Stations	No. 2	No. 4
Lv New Orleans	7:10pm	8:40am
Lv Meridian	1:00pm	5:30am
Lv Birmingham	2:30pm	5:30pm
Ar Chattanooga	9:30am	7:10pm
Lv Chattanooga	9:45am	4:15am
Ar Knoxville	1:00pm	8:00am
Ar Greensboro	2:30pm	8:55pm
Ar Hot Springs	12:27am	11:30pm
Ar Asheville	1:43am	12:55pm
Ar Salisbury	6:00am	6:40pm
Ar New York	1:30pm	11:35pm
Ar Danville	1:30pm	11:35pm
Ar Lynchburg	3:35pm	1:58am
Ar Charlottesville	5:45pm	3:35am
Ar Washington	9:00pm	6:45am
Ar New York	6:20am	12:45pm
Lv Danville	1:40pm	12:30am
Ar Richmond	6:40pm	6:00am
Lv Morristown	2:32pm	2:32pm
Ar Bristol	5:05pm	5:05pm
Ar Washington	7:45am	7:45am
Ar New York	1:30pm	1:30pm

No. 2 carries Pullman Sleeping cars New Orleans to New York and Chattanooga to Washington without change.

No. 4 carries Pullman Union Sleeping Car New Orleans to Chattanooga, Pullman Sleeping car Chattanooga to Knoxville, Knoxville to Asheville, Hot Springs to New York and Salisbury to Richmond.

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MEMPHIS AND NEW YORK LIMITED.

Lv Memphis	9:15 pm
Ar Chattanooga	7:05 am
Ar Knoxville	11:00 am
Ar Washington	7:00 am
Ar Philadelphia	10:25 am
Ar New York C. R. R.	12:50 pm
Lv Roanoke	10:10 pm
Ar Blue Ridge	10:30 pm
Ar Lynchburg	11:58 pm
Ar Petersburg	4:15 am
Ar Norfolk	7:00 am
Ar Richmond	6:40 am

Positively the shortest line between Memphis and Washington, Philadelphia and New York operating Pullman Sleeping Cars. At Roanoke close connection is made with trains carrying Pullman Sleepers to Lynchburg and Norfolk.

WINTER TOURIST TICKETS.

Commencing November 1st, agents of the Memphis & Charleston Railroad will sell round trip tickets to all tourist resorts in the South at low rates. These tickets will be good to return until May 31, 1897, and will be good to stop over at prominent points enroute. Remember that the Memphis & Charleston R. R. is the short line via Chattanooga and Lookout Mountain. Splendid roadbed. Fast time. Elegant equipment. For rates, schedules, sleeping car berths, and other information, call on or address any agent of the M. & C. R. R., or

R. D. NESBIT, Tkt. Agt. Continental Bank Building.
G. A. DeSaussure, G. P. A., Memphis, Tenn.

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